

THE  
Monthly Miscellany:  
OR,  
MEMOIRS  
FOR THE  
CURIOUS.

Occasionally Containing

*Divinity and Law.  
Philosophy, Moral, Natural and  
Experimental.  
Mathematicks.  
Physick, Surgery, and Botany.  
Criticisms and Remarks.  
Political Observations.  
Husbandry, and Trade.  
History, Travels and Poetry.*

*Letters on several Subjects.  
Translations from the French, and  
other most valuable Foreign Jour-  
nals and Collections, particularly  
the Works of the Royal Academy of  
Sciences, the Mercure Gallant, &c.  
The Lives and Characters of Fa-  
mous Persons, &c.*

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For the Month of *May* Vol. III.

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By several Hands.

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L O N D O N:

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**\*\* N. B.** Some of the Gentlemen, concern'd in handing these MEMOIRS to the World, having been in the Country, has delay'd Publishing of these MEMOIRS. Those for June and July will be publish'd this Month.

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# MEMOIRS

## FOR THE

# CURIOUS.

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### *Fossiliæ SHEPPEIANÆ Catalogus.*

May

1709.

A Catalogue of some Fossils found in the Island of  
Sheppy, in Kent.

1. *Stalagmites cereus*, tubulorum in quibusdam calculis marinis  
cavitates occupans *Luidii Lithophyl. Britannic. Tab. 1. Fig. 50.*  
Pag. 4. *Piped waxen vein Mus. Regal. Societat. 312. found on the*  
*Shoars.*
2. *Turbinites dencis trochleis marmoreus involucro ex Vitriolo spo-*  
*liatus Luid. Lith. Brit. N° 352. p. 21. found with most of the fol-*  
*lowing on the Shores near Minster.*
3. *Turbinites nudus vitriolatus, Buccini ferè aperturâ L. L. Br.*  
373. p. 21.
4. *Turbinites Vitriolo imbutus, involucris leviter crenatis L. 374.*  
p. 21.
5. *Trochites medius clavellatus Sheppeia L. 407. p. 23.*
6. *Muricis Veneris Cat. Mus. Ashmol. Imago fossilis Vitriolata*  
L. 426. p. 23.
7. *Echinites Spoliatus, sive Siliceus acupictum involucrum exatus*  
L. 968. p. 47.  
*Echinites præter radios & annulis duplicatis insignitus List. Hist.*  
*Animal. 224. Fig. 28. Plut. H. Ox. Tab. 2. Fig. xi. and Tab. 7. Fig. 9.*  
p. 91. *Secl. 33. and p. 128. Secl. 147.*
8. *Gracirrhynchus vulgaris rectus appendicula ad radicem utrin-*  
*que denotus, sive Glossopetra rostrum Corvinum referens auriculata*  
L. Tab.



L. Tab. 15. Fig. 1260. p. 64. These are very well known to all the Women and Children in this Island, by the Name of Crampstone.

9. *Gracirrhynchus radice in vulgari quodam calculo sepulta* L. 64. Tab. 15. Fig. 1261.

10. *Gracirrhynchus minor recurviroster sive mucrone sursum reflexo* L. 64. Tab. 15. Fig. 1262.

11. *Gracirrhynchus atronitens cernuus, sive acuminatus corneus mucrone acuto, deorsum vergente* L. 1263. p. 64.

12. *Gracirrhynchus vulg. dextrorsum falcatus* L. 1264. p. 64.

13. *Gracirrhynchus vulg. sinistrorsum falcatus* L. 1265. p. 64.

14. *Ornithoglossum sessile vulgare, sive Glossopetra Pica linguam referens* L. 1266. p. 64.

*Glossopetra minor, Ophioglossum petræum, Lingua serpentum seu Natricum Wagneri* Hist. Natur. Helvetice p. 310.

15. *Ornithoglossum sessile, latiusculè mucronata* L. 1267. p. 64.

16. *Ornithoglossum recurvirostrum, sive mucrone sursum arcuato* L. 1268. p. 64.

17. *Ornithoglossum falcatum vulgare dextrorsum sinistrorsum* L. 1269. p. 64.

18. *Ornithoglossum recurvirostrum minimum* L. 1270. p. 64.

19. *Ornithoglossum minus sinuosum* L. 1270. p. 64.

20. *Serve la cornea Sheppiana* L. 1276. p. 64.

21. *Scopula litoralis anthracina, &c. sive Xylosteum nigrum, è minoribus verriculo, calceario simile* L. 81. Tab. 17. Fig. 1594.

22. *Salinarium trinare anthracinum majus, sive Ichthyospondylus salinum referens, tribus utrinque naribus fenestratus* L. 84. Tab. 21. Fig. 1627.

23. *Salinarium trinare minus sive Ichthyospondylus anthracinus clapsydratas* L. 84. Tab. 18. Fig. 1628. This resembles the Back-bone of a Cod.

24. *Salinarium trinare humilius* L. 1629. p. 84.

25. *Salinarium compressum & informe deletis naribus seu occlusis prorsus fenestrellis* L. 1230. p. 84.



SECT. IV. AFRICAN Plants.

CHAP. II.

Plants growing about the Cape of GOOD HOPE.

1. Cape Flowring Spleenwort.

**F**ilix *Africana* minor *Lonchitidis* facie *Paradys.* *Batav. Prodr.* 335.  
*Filix* minor *Africana* *Lonchitidis* folio, pinnulis auriculatis planis *Pluk.* Tab. 89. Fig. 7.

*Lonchitis* minor *Africana*, alis crebrius dispositis sessilibus & ad basin rotundus planis ac variis *Hist. Oxon. Sect.* 14. p. 569. Pl. 26.

*Dr. Plukenet* says, this has two sorts of Leaves as our English Kind, which *Mr. Jacob Bobart*, also confirms, which I before supposed, and am since convinc'd by Specimens, I have receiv'd from the Cape of its Flowring Part and Broader Leaves.

2. Cape Amber-Bush.

*Frutex Africanus* ambram spirans *Pluk.* 183. Fig. 1.

This Plant is here excellently well cut from the Cape Paintings which the States of Holland were pleas'd to present to his Lordship the Bishop of London, when he was at the Congress there.

3. Broad Cape Amber-bush.

*Frutex Africanus* ambram spirans latioribus foliis, circa caulem ambientibus *Pluk.* 327. 3.

This *Dr. Plukenet* and my self saw raised in Chelsey Garden, then under the Care of that indefatigable and most knowing Botanist, *Mr. Samuel Doody*.

4. Small Maple Campine.

*Campborata Capensis Eryngii* minoris folio *Hort. Sicc. Petiver* 9.  
*Ray H. Pl. Vol.* 3. App. 243.

These Leaves have the stiffness of Sea-Holly, but are much less. Its Flowers scarce discernible lying in the bosom of its Leaves.



## Memoirs of the Curious.

The first Specimen growing in England, her Grace the Dutchess Dowager of Beaufort was pleas'd to send me from Badmington, since which I have only seen it, with my Lord Bishop of London.

## 5. Yarrow Campine.

*Camphorata Africana umbellata frutescens Hermani Cat. Plantar: noadum æri insculptarum. Hort. Amstelod. Vol. 2. p. 79. Fig. 40.*

*Camphorata similis latior, Planta Æthiopica circa caulem Gallii lutei foliis constipata Pluk. Almagest. Botan. Supplem. 399.*

I cannot say this Plant is truly rank'd, but I follow others in placing it here. It hath a Fibrous Root, and a greyish woody Stalk, which much Branches into smaller Sprigs, thick set with divers very narrow green Leaves growing in Tufts almost Starwise; at the Top of these grow an Umbel of white 5 Leav'd Flowers, each with 4 Threads and yellow Heads, which are follow'd with small double naked Seed.

This is an ever-green Bush and Flowers about August, as I have observed it in the Physick Garden at Chelsey.

## 6. White Cape Musk-Arum.

*Arum Africanum flore albo odorato Parad. Batav. 74. & Prodr.*

*Arum Æthiopicum, fl. albo odorato H. Amst. 195. Fig. 50.*

..... *Moschum olente Herm. Hort. Leyd.*

The Root of this is as large again as the Common, the Leaves smooth, shining and of a pale Green, (which dye in the Winter) are long and narrow, often ending in Tendrels, standing on long Footstalks; amongst these (after Midsummer) rises a round smooth 2 Foot Stalk or higher, at the Top of which expands a broad and almost round, pointed White Hood, with its Pestle or Flower in the middle. The Root of this elegant Plant was first brought into Europe. A. D. 1687. and sometimes Flowers with us, as I have seen, with the Dutchess of Beaufort at Badminton, and with the Bishop of London at Fulham. It has been observed, if this Plant be over water'd, the drops which it after returns through the Cavity of its Tendrels, are pungent and biting: Nevertheless some say the Root of this has the same Vertue with the Common, and that the Inhabitants roast them to take off their biting quality, and then eat them.

## 7. Broad Lavender-leav'd Cape Ragwort

*Jacoea Africana frutescens Lavandula folio latiori H. Amst. V. 2. p. 141. Fig. 71.*

From Woody Roots, which are first Whitish then Brown, rises many green, round, Arrow'd Twigs, and as they grow stiff, turn somewhat hairy.

The



The lower Leaves are sometimes notch'd and much broader then those towards the Flowers, which are Yellow, and grow comose or dishwise, i. e. not one Flower much higher than another, though not very close together. The Leaves have the taste of Common Carrot.

This I have seen only in CHELSEY GARDEN; it Flourishes all Seasons.

8. Rugged Cape-Ragwort of Badminton.

*Jacoea Africana* frutescens, foliis rigidis & hirsutis *H. Amst.* 2. p. 149. Fig. 75. *Ray H. Pl.* Vol. 3. p. 175. 4.

This grows 7 or 8 Foot high from a Fibrous Root, with a round furrow'd hairy Stalk, which Branches much; the Leaves (which embrace part of the Stalk) are broad, jagged and notch'd, stiff and hairy, green above, but below woolly; at the Top of the Branches grow large tufts of small yellow Flowers somewhat Dish-wise, these appear in August and September, and its downy Seed is ripe a Month after. The Leaves have a Turpentine and Aromatick taste. This elegant Plant I never saw growing but with the Dutchess of Beaufort at Badminton, where it was in Flower.

9. Cape Perennial Groundsell Starwort.

After *Africanus* frutescens fol. *Senecionis* crassioribus, *H. Amst.* 2. p. 61. Fig. 31. *Ray Hist. Pl.* Vol. 3. p. 159. 25.

*Jacoea Africana* frutescens, amplo flore purpureo elegantissimo, *Senecionis* folio *Flor. Norib.* 225. Fig. *Ray H. Pl.* Vol. 3. p. 178. 53.

These Leaves very much resemble our great Stinking Groundsel, which you would before it flowers, believe it a Species, but these display long radiated Purple Petals like many of our Starworts. Dr. William Sberard, now Consul at Smyrna, sent Seed of this to that Diligent and Curious Botanist, Dr. John George Volckamer, Physician, &c. at Nuremberg, who has given a very lively Figure of it, in his *Flora Noribergeris*, as above. This flourishes all the Year, if carefully stow'd in the Winter.

10. Cape Annual Groundsel Starwort.

After *Africanus* annuus *Senecionis* foliis *H. Amst.* 2. p. 59. Fig. 30. & *Ray H. Pl.* Vol. 3. p. 159. 24.

*Jacoea Africana* annua minor, *Senecionis* fol. *Flor. Norib.* 225. floribus suaverubentibus Fig. in app. *Ray H. Pl.* Vol. 3. p. 178. 53.



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This Plant is not only less, but Annual, and the Leaves deeper cut with smaller Flowers and fewer petals, viz. seldom more than 7 or 8. (whereas the perennial has 12 or 13.) It Flowers with us in June or July, but at the Cape not till October, where it grows on Mountainous Rocks, in shady dark Places.

I have seen these in Flower with Dr. Uvedal at Enfield, and suppose he had the Seeds, either from Dr. Sherard (who sent them to Dr. Volckamer) or Dr. Comelin, Botanick Professor at Amsterdam.

#### 11. Great Cape Fennel Ragwort.

*Jacobea Africana* frutescens fol. Abrotani S. Crithmi major Parad. Batav. Prodr. 341. Pluk. Tab. 323. Fig. 2. Flor. Norib. 225. Fig. App. Ray H. Pl. 3. p. 179. pl. 55. H. Ox. S. 7. p. 109. 17.

The Root of a full grown Plant of this is fibrous and woody, it rises a Yard or higher, and divides into many Branches with thickish Leaves, like *Southernwood*, towards the Top grows generally single yellow Flowers, each with 12 or 13 Petals, set in a radiated Calyx, of about as many Divisions, with brown pappose Seed.

This grows plentifully on the Mountains, about the Cape of Good Hope.

#### 12. Small Cape Fennell Ragwort.

*Jacobea Africana* frutescens fol. Abrotani seu Crithmi minor Par. Bat. pr. 341.

These Flower towards the End of Autumn, or early in the Spring, are perennial and ever-green. I have seen these in Hampton-Court Gardens.

#### 13. Cape Confound with glaucofe Leaves.

*Solidago Capensis* folio glauco.

*Jacobea Africana* perennis integro oblongo folio glauco. Fl. Norib. 226. Fig.

*Jacobea Afric.* frutescens fol. longo & glauco H. Amst. 2. 143. Fig. 72. Ray H. pl. 3. p. 174. pl. 1. From a small whitish fibrous Root, rises 3 or 4 Stalks near 2 Cubits high, with stiff, long, glaucous, scooppy Leaves, lightly notch'd near the Stalk, at the Top of which it branches into many yellow Flowers, each composed of 7 or 8 Petals, with blackish long downy Seed.

This is perennial and ever-green; I remember once to have seen it with that Curious and Worthy Gentleman, Dr. Uvedale at Enfield, to whom I am oblig'd for the Knowledge of this and many other Rare Plants. It Flowers in July and August.

14. Her-



14. *Hermans Bastard Butterwort.*

*Petasites Africanus* *Calthæ palustris folio Hort. Bosian. & H. Leyd.*  
448. Ray H. Pl. app. 1858. 4.

*Pseudo Petasites Africanus* *Calthæ palustris folio, semine Bliti H.*  
*Ox. S. 7. p. 95. 5.*

*Blitum Africanum* *Calthæ palustris fol. caule nudo cubitali, spicam*  
*pedalem & amplius sustinente Pluk. 18. 2.*

*Planta Petasitidis folio Capitis Bonæ Spei Breyn. Cent. p. 179.*

The *Leaf* of this resembles *Marsh-Marygold*, and its *Spike of Flow-*  
*ers* bears not pappose, but solid, smooth, round *Seed*, more like  
*Amaranth*s or *Blites*; the *Root* thick and yellowish, it grows at the  
*Cape* in moist Places.

15. *Streak'd Cape-Marygold.*

*Calendula Africana* *Bellidis majoris effigie Breynii.*

.. *humilis fl. intus. albo, foris violaceo simplici H. Leyd. 105. Fig.*  
*Ray H. Pl. 1863. 4.*

*Calendula Africana* *dispermos, radio supernè alto, infernè viola-*  
*ceo, disco luteo, cui singulari naturæ artificio Granato atro purpurea*  
*sunt aspersa Hort-Bosian.*

.. *Bellidis Leucanthema flore & facie, fructu compresso foliacea*  
*cordiformi seu Tordylii Cap. B. Spei Breyn. Prodr. 2. 24.*

*Caltha S. Calendula Africana flore intus albo, extra ferrugineo H.*  
*Ox. S. 6. p. 14. 8. Tab. 3.*

From a small white *Root* it puts forth divers *Stalks*, some upright,  
others bending; its *Leaves* thick, smooth and jagged, not unlike our  
*Ox-eye*. Its *flowers* are purplish without, and whilst shut; but when  
the Sun opens them, they are white within, The *Seed* is of two  
Shapes, viz. flat and round: These *Flourish* very well with us, sow'd  
either Spring or Fall. It grows on the dry Banks about the *Cape*.  
This makes a beautiful Edging, as I have seen in the *Royal Garden*  
at *St. James's*, and elsewhere.

16. *Common Cape Hermallow.*

*Hermania frutescens foliis oblongis serratis Inst. R. H. 656.*

*Hermania flore exiguo lutescente tortili, calyce inflato Mus: Pe-*  
*tiver 650.*

*Arbuscula Africana tricapsularis, Anomidis vernæ folio singulari,*  
*flosculis oblongis pentapetalis luteis, calyce magno bullato villis obfuso*  
*exceptis, summo ramulo confertim nascentibus Alm. Bot. Mant. 24.*  
*pl. 1. Tab. 339. 7.*

This



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This is an elegant small Shrub with a *Burnet Leaf*, indented at the Top; at the End of the Branches comes sometimes clusters of very small yellowish *Flowers*, each composed of 5 twisted Petals, almost hid in a large swell'd hoary husk, succeeded by a round Capsule, which splits into five Divisions, with as many Cells, each containing divers small shining black Seed.

This being a *New Genus* of Plants. Dr. *Tournefort* has given it the Title as above, in Memory of that immortal Botanist Dr. *Herman*, and its having some affinity to the *Alcea* or *Ketmia*, sorts of *Mallows*, I have for brevities sake in *English* call'd it *Hermallow*, i. e. *Herman's Mallow*, to distinguish it from the other Kinds.

## 17. Curl'd Cape Hermallow.

*Hermania Capensis* foliis laceratis, flore magno aureo.

*Althea Africana* frutescens, floribus aureis cochleatis pendulis minoribus *Flor. Noriberg. p. 24. Fig.*

From a fibrous Root rises roundish woody green Stalks, above a Cubit high, with stiff, dark-green, shining, hairy jagged Leaves, with a spike of golden Flowers each of 5 twisted and curl'd Petals, four times larger than the last, but in smaller Husks, the Seed-Vessel with Divisions and Cells like the other, its Seed brown, rugged and Kidney-like.

The only Plant I ever yet saw growing, The Right Reverend the Bishop of *London*, that Noble Patron of Botany, shew us in Flower at his own Garden at *Fulham*, being then in company with Dr. *Pluknet* and others.

## 18. Red Flowred Cape Shrub-Mallow.

*Malva Africana* frutescens flore rubro *Flor. Norib. 171. Fig.*

From a brown woody Root, rises one or more Stems, 4 or 5 Foot high, with long Foot-stalks; amongst these come midling red Flowers with Purple spotted bottoms, standing in a double Calyx, the inner with 3, the outer 5 Segments or Divisions. Its Seed stands after the manner of the common Mallow. It Flourishes all the Year.

I have seen it in Flower with Dr. *Uvedale* at *Enfield*.

## 19. Cape Galbanum Ray Hist. Plant. Vol. 3. p. 252.

*Galbanifera* vulg. è *Capite Bonæ Spei* Musæi *Petiver. 771.* where you may see its various Synonyms.

This grows 3 or 4 Cubits high; both Stalks and Leaves, (the last not much unlike *Anise*) have a glaucous blueish Hue; its Umbeliferous



*liferous Flowers* are small and yellow : The *Seed* longish, furrowed, flat and welt-edged. The *Root* thick and woody, of a biting Aromatick Taste, quick on the Tongue ; being cut it yields a thick Milk, which hardens into a Substance, in all Things resembling our *Galbanum* : Its ever green, and cultivated only by the *Seed*.

This has flourish'd in many of our *English Gardens*.

20. Bastard Cape Dictamny. Ray H. Pl. 3. p. 308. 8.

*Pseudo-dictamnus Afric. fol. subrotundis subtus incanis H. Amst. Vol. 2. 304 pl. 8. p. 179. Fig. 90.*

*Pseudo-dictamnus Afric. Hederæ terrestris fol. Inst. R. H. 188.*

*Marrhubium Afric. rotundifolium fl. purpureo Herm. Par. Bat. Cat.*

This has a whitish thready *Root*, whence rises a square hairy *Stalk*, a Foot and a half high : The roundish notch'd *Leaves* grow on hairy Footstalks by Pairs, and are woolly underneath ; these have a bitter Taste ; towards the Top of each *Stalk* grow Spikes of Red-hooded and lip'd *Flowers*, from a broad Plate-like *Husk*, in which are 4 small *Seed*. Its an annual Plant *Flowers* in *July*, and *Seeds* in *August*. This and the next I have seen with Dr. *Uvedale* at *Enfield*.

21. Cape perforated Shrub-Clover.

*Trifolium African. fruticans fl. purpurascens H. Amst. Vol. 2. 211. Fig. 106. Ray H. Pl. 3. p. 459. 12.*

From a fibrous *Root* springs one or more round, woody brown *Stalks*, divided into many Sprigs ; on these grow 3 longish perforated hairy *Leaves* like *Myrtle* ; at the Top grow purple cluster-headed *Flowers*, succeeded by short *Cods*, each containing one small *Kidney-Seed*. This was first brought into our *European Gardens*. A. D. 1697.

22. Storax-leav'd Cape blue Broom.

*Genista arborescens Afric. Styracis folio Breyn. Pr.*

..... Fl. cæruleo H. Leyd. 271. Fig.

*Arbor filiquosa Afric. Genistæ semine Barthol. Aët. Med. Hafn. A. D. 1673. Obs. 131.*

*Crotolaria arbor Afric. Styracis folio molli incano, fl. cæruleo Amman. Charact. Plant. 24.*

At first View this resembles the *Quince-Trees*, or *Storax* ; it hath a white woody *Root*, from which rises a straight woody Thumb-thick *Stem*, with twiggy *Branches*, hoary towards the Top ; these  
are



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are close set, with thick round white silken *Leaves*, amongst these grow generally lonely, but sometimes 2 or 3 blue *Flowers*, with short roundish hoary *Pods*, and flat brown *Kidney-Seed*. It grows in most Places about the *Cape*.

23. *Rutgers Cape Broom*.

*Genista spartium cæruleum Afric. fol. pinnatis Breyn. Prodr. 36.*

*Genista affinis arbor Afric. monospermos, fl. cæruleo, fol. pinnatis H. Leyd. 273. Fig.*

.. *Afric. fl. cæruleo, alatis & punctatis fol. asperiusculis Breyn.*

*Spartium Africanum Rivini.*

These *Leaves* at first are only trifoliate, but afterwards pinnated or winged, sometimes to 4 of a Side, besides one at the End; from the middle Branch to the Top, it bears small Tufts of pale blue *Flowers*, with one black shining *Kidney-Seed*, in a thin brown *Pod*. This *Flowers* with us in *June* and *July*, and in severe *Winters* must be stowed, and sometimes sprinkled with warm *Water*. It grows on *River-banks* and rough Places about the *Cape of Good-Hope*.

24. *Pale Flowred, bulbous Cape Wood Sorrel*

*Oxys Africana folio & flore parvo albente, rad. Asphodeli P. B. pr. 360*

*Oxys bulbosa Ethiopica minor, fol. cordato, flore ex albido purpurascete, Hort. Amst. Vol. 1. p. 43. Fig. 22. Ray H. Pl. 3. p. 348. 6.*

*Trifolium bulbosum flore albo Promont. Bonæ Spei Stapf. 336.*

From a hard scaley *Root*, comes trifoliate cordated sowerish *Leaves* on long purplish *Footstalks*, amongst which grow pale blush cinque-petal *Flowers* on long naked *Footstalks*, these are succeeded by small angular *Huiks*, splitting into 5 Parts, full of small *Seed*.

This is seen in many of our *Curious Gardens*, Flowring the greatest part of the Summer: It's not only propagated from its *Seed* and *Bulbs*, but also from the *Knobs* which grow at the joynts, as in *Pilewort*, &c.

25. *Round-leav'd bulbous Cape Woods-sorrel, with large purple FLOWERS.*

*Oxys bulbosa Africana rotundifolia, caulibus & floribus purpureis amplis H. Amst. 41. Fig. 21. Ray H. Pl. 3. p. 549. 13.*

*Oxys bulb. Afric. rotundif. fl. purpureo amplo Breyn. Prodr. 2.*

*Oxys affinis planta bulbosa Afric. fl. purp. magno Br. Cent. 102. c. 46. Fig. opt.*

This has a black scaly *Root* with many long *Fibres*, its *Leaves* broad and round, the *Flowers* very large and of a glorious *Purple*: This beautiful Plant first Flowred about 40 Years since, with the Lord *Beverning* in *Holland*, and was brought over in *King William's* Reign to *Hampton-Court*, with several other very rare *PLANTS*.



*Of the Origine of the ART of WRITING.*

*Translated from the French.*

**T**H<sup>O'</sup> the *Greeks* were doubtless the vainest People upon Earth, in arrogating to themselves all Arts and Inventions; yet they were oblig'd to acknowledge, that they receiv'd their Letters from the *Phœnicians*. *Herodotus* acknowledges, *Cadmus* was the first that brought them into *Greece*; and the *Greek Alphabet* it self, is sufficient Demonstration, that the Letters owe their Original to the *Syrians*: *Alpha, Beta, Gamma, Delta*, are true *Chaldee Names*, deriv'd from the *Hebrew, Aleph, Bheth, Guimal, Dhaleth*; *Diodorus Siculus* acknowledges the same thing; He says, The *Phœnicians*, who did receive these Letters from the *Muses*, and communicated them afterwards to the *Greeks*, are the very same which *Cadmus* brought into *Europe*. The Word *Cadmus* it self sufficiently verifies this; being *Hebrew* and *Phœnician*, Originally signifying *Oriental*. Of these it was, that *Lucan* said, *Pharsal. l. 3.*

*Phœnices primi, fama si credimus, ausi  
Mansuram rudibus vocem signare figuris.*

*Pliny* confirms this Testimony, and says, *Lib. 5. c. 12* and *Lib. 7. cap. 56. Ista Gens Phœnicum in gloria magna litterarum inventionis.* He explains it more largely in another Place, but it's too long to be inserted here.

This Opinion seems not only probable, but certain; for Mankind, being at first Created, and afterwards begun to multiply in the *Eastern Countries*; it thence naturally follows, That Letters, Sciences, Arts, Religions, and the Gods, &c. were transplanted thence with the Inhabitants. Those who expect a further Proof of this Assertion, may consult *Eusebius*, and *Clemens Alexandrinus*. Notwithstanding, 'tis beyond all dispute, that the Alphabet of Letters,



ters, and the Art of Writing had their Origin in the *East*, yet there arises a great Difficulty, *to wit*, to know the precise Time and particular Nation in the *East*, where they were first invented, since *Moses* is not allow'd to be the first Inventer of them; there being not the least colour of Reason for attributing the first Invention of them to *Moses*: For had there been any probability for it, undoubtedly it would not have been pass'd over in silence in the *Mosaical* History; the *ART of WRITING* being of all others the most Excellent, as teaching us how to represent Words to our Sight, which otherwise are Incorporeal and Invisible: And as *Moses* has told us, in what manner God commanded him to build a Tabernacle, and provide the Vessels necessary for the Divine Service; so no doubt, he would not have forgotten to inform the World, after what manner God gave him Instructions how to write this Law, that it might be preserv'd to Posterity. Further; *Moses* must necessarily have been taught the Art of Writing by God himself, who wrote the Law in Tables of Stone with his own Finger; it being more congruous to Sense and Reason, to suppose *Moses* to be God's Disciple in this Noble Art, than to think God did it in Imitation of *Moses*; and by consequence, it is very improbable, that *Moses* would have pass'd over in silence, so considerable a Circumstance as that, of GOD's being the first Author of the Art of Writing, and his revealing the same to Mankind.

Before that Time, the Sciences were already improv'd in *Egypt* to a considerable Degree, as is evident from his own Words, *Viz.* *That Moses was instructed in all the Sciences of the Egyptians*; and how the Sciences could any way in the least be improved without Letters or Writing, is very difficult to conceive.

If *Job* be of greater Antiquity, as doubtless he is, than *Moses*, and that his Book was compiled from the Authentick Memoirs of his Times, as questionless it was; this is sufficient Evidence of the Antiquity of the Art of Writing, and fully evinces that it was in use before the Days of *Moses*; this Art being mentioned by *Job* himself, in these Words, *That pursuant to his Will, his Words might be written in a Book.*

Remarkable, and very much to our Purposes, is that Passage of *Josephus*, *Antiq. Lib. 1. cap. 3.* where he says, "That the Children of *Seth*, the Son of *Adam*, having invented the Art of *Astronomy*, and divers other Sciences, being told by *Adam*, that the World would undergo a twofold Destruction, one by a great Flood,



“ Flood, and another by Fire ; erected two great Columns, the  
 “ one of Brick, the other of Stone ; and wrote the Precepts of  
 “ the Arts they had invented, on each of them ; fearing that al-  
 “ though that of Brick should not be able to resist the Rapidity  
 “ and Violence of the Waters, yet at least that of Stone might  
 “ preserve the Memory of their Arts to Posterity, by what was  
 “ wrote upon it. He further adds, That the Stone Pillar re-  
 “ main’d till his Days in Syria. ” But though the Veracity of this  
 Story is very much to be suspected, yet it demonstrates, that  
 even in *Josephus’s* Time, the *Jews* believ’d the Antiquity of the  
 Art of Writing to be of much older Date than the Days of  
*Moses* ; and that they no ways could ascribe the Invention thereof  
 to *Moses*.

*St. Augustine* is likewise of the same Opinion ; for though he rejects  
 the Book of *Enoch* as dark and obscure, yet he nevertheless be-  
 lieves, that the Seventh Man from *Adam*, who was this same  
*Enoch*, was certainly the Author of this Tract of Divinity ; for,  
 says he, *Scripsisse quidem nonnulla divina Enoch, septimum illum*  
*ab Adamo, negare non possumus ; cum hoc in Epistola canonica Ju-*  
*das Apostolus dicat.* Upon this Account therefore, I can’t con-  
 sent to *Polydore Virgil*, who says, that the Opinion of *Eupolemus*  
 and *Eusebius* is most certain, namely, That we are oblig’d to *Moses*  
 for the first Invention of Letters, he being of far greater Antiqui-  
 ty than *Cadmus* ; and that he communicated them to the *Jews*, and  
 these to the *Phenicians* ; and afterwards they were at last transmit-  
 ted to the *Greeks*. It does not therefore from hence follow, that  
*Eusebius* ascrib’d the first Invention of Letters to *Moses*, although  
 cited in this Place by *Polydore Virgil*. *Eusebius*, and *Clemens Alex-*  
*andrinus*, (whom in this Place, as well as several others, *Eusebius*  
 has copied) make *Moses* only to be the Author of the first Gram-  
 mar, a thing very different from the former ; the chief Design of  
 which, is to place Words in due and proper Order, whereby to  
 frame a Regular and Coherent Discourse. Now suppose the As-  
 sertion true, That the first Inventor of Grammar was *Moses* ; it  
 does not thence follow, That he was the first Contriver of Letters  
 and Characters ; tho’ if *Moses* was not the Inventor of Grammar,  
 yet he must be allow’d to have brought it to a very great Perfecti-  
 on ; and is supposed to be the first that wrote in an Elegant and  
 orderly Stile ; and is the antientest of any that ever undertook to  
 write an entire Body of History and well methodiz’d Laws, to be  
 handed down to Posterity.



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This being premis'd, there is little room to doubt, but that the Patriarchs of old were guided by these Revelations, *vivâ voce* made to them; and if at any time any of them wrote any thing, it was not communicated to the Church, but purely for the use of their own Family, who before *Moses* had no Holy Scripture.

Now, as we have already suppos'd the Book of *Job*, to be of far greater Antiquity than *Moses*; so it from thence follows, That the Art of Writing was also invented long before *Moses*, tho' not made Publick, but known only to a few; and that *Moses* could no way be the first Inventor of it. And as to the Antiquity of the Book of *Job*, we shall speak to it in the Sequel of these Papers.

Let thus much suffice, concerning the Origine of the *Art of Writing*: In our next, we shall give some Fragments of the Book suppos'd to be wrote by *Enoch*, from the Latin Version of *Kircher's Egyptian Oedipus*.



*Continuation of the Discourse of* LANGUAGES.

**W**E shall now shew how much the Divine Mercy and Wisdom appear'd in the Punishment, which was afflicted on these bold Adventurers; a Punishment suitable to the Crime; for they carry'd with them the Mark of perpetual Vengeance, which was fix'd on that very Benefit, *viz.* of Speech in which Man excells the rest of the Creation, and by which they endeavour'd to erect this proud Structure: In this the Power of God is conspicuous, in that he made use of no Instrument, but only confounded their Languages, by which means he put a stop to the progress of their Building, &c. and at the same time scatter'd them Abroad. We may also perceive that kind mixture of Goodness and Wisdom with the Divine Justice, that it did not strike down their Work with Thunder, nor did it cause the Earth to open and swallow them up, nor did it ruin their rash Attempt with an Earthquake, but only forc'd them to desist from their intended Tower, leaving it behind them as a perpetual Monument of their Pride and Vanity, as well as of the Divine Vengeance. Nor did God deprive them of Reason, or Understanding, or Memory; nor did he take away the Organs of Speech, but in a manner put Fetters upon their Reason, and multiply'd the Language, which before was but *One*, and universally understood, into various Forms of Speaking; so that the same Words differently compounded have not the same Signification, nor are they understood by all Men; nor did he give a particular Language to every Man singly, for that, as *Salianus* takes notice in his Annals of the Year of the World, 1931. N. 13. would undoubtedly have brought Destruction to the Race of Men, since then no Correspondence could be held between Man and Man, no mutual Offices could be perform'd, either in Cities or in Families, by reason of the difference of Speech. But with the greatest Wisdom and Equity, he gave a different Language to every peculiar Family, by which they who understood it, might form Societies, and seek out new Places of Abode, where being fix'd they might live in common one with another; and since the whole Earth was given for Mankind to cultivate, they might by this means, being scatter'd into several Countries, contemplate the *Wisdom, Power, and*  
*Good-*



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*Goodness* of the *Almighty*, in his Works and Creatures, and from thence take occasion to celebrate his Praises with the delightful Harmony of various Languages. And so this *dispersion*, which was a just Punishment on those enterprizing Builders, has been since the instrument of the Glory of God, and the highest Benefit of Mankind.

As to the number of Languages ; we are to enquire, either of the number of the first Languages after the *Confusion*, or of those which are spoke at this Day, in all Nations. Before we speak to the first, we must consider, that all Languages did not spring from the *Hebrew*, so that the others should be only Dialects of it, as some have thought, who would reduce all Languages to *Hebrew* Originals. This has been attempted by Mr. *Davis*, as to the *Welsh* Tongue, (which *Boxhorn* in his *Origines Gallica*, l. 1. c. 7. proves by many Arguments to have been the same with our antient *British*, as also with the *Gaulish*) as to the *Danish*, by the learned *Wormius*, as to the *German*, by *Claudius Mitilerius*, and others ; but all to no purpose. Indeed the *Hebrew* is the most antient, and we find some Remains of it almost in all Languages : Nay, some Tongues have a great Affinity with the *Hebrew*, especially those which are spoken by the Inhabitants nigh *Babylon*, (as we see in the *Chaldee*, *Arabick*, *Syriack*, *Ethiopick*, and others, which are improperly call'd Dialects of the *Hebrew*) but properly and strictly speaking, they are different Tongues, for he who understands one, perhaps does not understand the other. Were it so, it would alleviate the Punishment, which brought in such a Diversity, as hindred Men from holding mutual Correspondence by Discourse, and excepting some few Words, the rest have no manner of relation to the *Hebrew*. Besides, God would not have obtain'd the End of his *Justice*, which was this, That since the *Builders* did not understand one another, they should for that reason leave off their foolish Attempt, and seek new Settlements. When the Gift of Tongues was pour'd down upon the Apostles, they did not speak in different Dialects, but altogether different Languages. We allow, there are many Words in different Tongues, which have the same Sound and Signification too, yet they are not deriv'd from the same Original. *Camerarius* has pick'd up a thousand Words, which signify the same thing in the *Greek* and *German* ; and *Joseph Scaliger* and others have observ'd, that many *German* and *English* Words are the very same with the *Persic*. *Postellus*, in his Book, *De 12 Linguis*, and *Boxhorn*, in his *Origines Gallica*, have heap'd up several Examples, which are wholly the same in *Hebrew*, *Greek*, *German*, and *French* : Nay, *Hornius* testi-



testifies, that there are some footsteps of the Hebrew Tongue to be found in *America*, *Viz.* in *New England* and *New Holland*. See his Third Book, *de Amer. Orig.* Chap. 13. Yet this is no Proof that these Tongues are not different, or Dialects of the same : For this Similitude of several may happen casually, as many People are a-like in Complexion, yet come not from them whose Countenances they resemble ; and there is scarce no Tongue, which has not borrow'd some Words from another, either by mutual Commerce, New Colonies, and several other ways : So we see that the Merchandizes which come from the *Indies*, keep their *Indian* Names in *Europe*. Wherefore let this be concluded, *That the Ancient Tongues were really different, and not Dialects of that which is the most Antient.*

As to the number of Tongues, both the Antients and the Moderns differ. The Ancients will have them to be 70. The *Hebrews* reckon so according to the Number of the Children of *Noah*, because they seem to gather from *Gen.* 9. 18, 10. the Heads of so many Families, that is 14 Sons, and Grandsons to *Japhet* ; 30 to *Cham*, and 26 to *Sem*, for after the reckning up of the Families, it follows, *By these were the Isles of the Gentiles divided in their Lands, every one after his Tongue.*

What the *Rabbins* dream, in relation to the Number 70, I shall not here meddle with, but proceed to give the Opinion of the most Antient Fathers of the Church, both *Greek* and *Latin*, who with several *Modern Commentators* on the 11th of *Genesis*, give it for the Number 72, following the *Greek Version*, which reckons *Elisha* among the Sons of *Japhet*, and *Cainan* among those of *Sem*, which are neither to be found in the present *Hebrew Text*, nor in the *Chaldee*. See more of this in *Clem. Alex. Strom.* l. 1. *Euseb. Chron.* l. 1. *St. Austin de Civit. Dei* 16. 3 and 7. *St. Jerom* on *St. Matth.* 26. 23. &c. But however valuable the Authority of the *Ancient Fathers* of the Church be, yet we beg leave to dissent from them in Things of this Nature, which concern not our *Holy Faith* ; we rather agree with those who think the Number of Tongues is not determined in the *Scriptures*, nor can we by any means come to the Knowledge of it. Amongst whom are *Francisc. Junius*, *Bonfravius*, *Corn. à Lap.* on 11 of *Gen. Boch.* in his *Geog. Sac.* Book 1. Chap. 15. the Learned *Buxtorf*, in his *Dissertation* on the Confusion of Tongues. The chief Reasons are these. 1. The Posterity of *Japhet* and *Cham* seems to have been much larger than what is mention'd in *Gen.* for there their *Genealogy* extends only to the Third Generation, and *Sem's* to the 6th. 2. Amongst those who are reckon'd up, there are many who cannot constitute different Nations and Families, and consequently different Tongues :



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Tongues : For how can the Fathers each of them, constitute Nations and Families without their Sons ? Or who will believe that they liv'd apart from their Sons, or that they sent away their Sons from them ? Therefore *Corn. à Lap.* taking away the Names of their Fathers, who could not make a Family or Nation different from their Sons, brings the Number down to 55. Nor is it of any moment, what *Salian* in his *Annals* of the Year 1931. 11. 13. brings, that the Fathers might have other Sons than what are mention'd in the Scripture. For this is *gratis dictum* : And though it be probable that the Fathers had more Sons, than those whose Names we have in *Genesis* : Yet notwithstanding, they who patronize this Opinion cannot infer that there were as many Languages and Nations, neither more nor less, from the Names of the Fathers and Sons, which are mention'd in the Text : And if they would gather the Number of the Tongues according to the Sons, whose Names are not Recorded ; they make a very doubtful Business of it, since their Number is uncertain.

*The rest shall be pursu'd in Our next.*



SECT. V.

*GOD farther Vindicated. Though One sinned, yet  
All shall not suffer.*

**A**S we are not to place Religion in Acts of Faith only; so we are not to separate the Means from the End, but ought to believe no Faith effectual, but what purifies; that Faith is vain, that produceth not Good Works, *shew thy Faith by thy Works*; good Works and an Holy Life carry their Recompence along with 'em, for Godliness is profitable for all Things in this Life, as well as the next.

Faith, as proposed by those of the *upper* and *lower* way, as serving but to People Hell with Damned Spirits, and the Earth with Confusion, is a false Charge; for Faith is not believed to answer its End without Works, nor Works without Faith.

But what deserves Detestation in them, is the Notion of Unconditional Decrees, by which Man's State of Misery is determined; That it is not Faith in the Agent, nor Works, nor Death of Christ, nor all the Mercy in Heaven, can reverse the Fate of those of the rejected Lump, who, by their Doctrine, sin because they must sin; and so are sent to Hell, for committing what they were appointed they should commit: Thus they make the Sinners Obedience to their Decreed Fate, to be their Crime.

What signifies God's calling to those Reprobated to be miserable?

It is *an intolerable Reproach* to make God Reprobate Mankind, that for his Pleasure he might torment them.

Shall God declare he loved his Son, for that he laid down his Life for sinful Men, so that they might be brought under a Possibility of retrieving their lapsed State, by performing such Conditions as Grace proposed, and never intended.

There is, it is true, this difference, between appointing Sin, and decreeing to permit Sin; the former makes God appoint Men to be, and to sin, which is to make Sin a necessary Work of the Creation; the latter, to decree to permit Sin to be unavoidable.



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Suppose the Man left in the Council of his own Will, and God foreseeing his Fall, Decreed to permit it. Thus Man's Misery, as to the certainty of its being unavoidable, is intailing Sin and Misery on the Agent, and making Sin and Misery as certain, as if appointed by Decree.

This Thought, that God calls *All*, but that *few* are *chosen*, so possess'd *Petrus Jsschwalors*, a School-Master, that after he had writ these Words following, he Hang'd himself.

" I am of St. *Augustin's* Opinion, That Man is not dealt with according to his Works, but that his Fate is from a hidden Council.

" That though my Life was not the worst, yet I cannot persuade my self, but that I am one of the Vessels destin'd to Destruction, being unable to bear my Burden : I recommend you to the Mercy of God, that is deny'd me.

Observable is the following Expression of *Moravins*, Divinity Professor of *Franckfort*, opposing his Colleague ;

" God wills Sin, ordains Men to sin, and would not at all, that *All* Men be saved ; and added, " This Doctrine must either be maintained, or they must come over to the Remonstrance.

The Synod told him, " That tho' his Assertions were sound Doctrine, they advis'd him not to use such harsh Expressions, lest it give Offence to tender Ears."

Thus they would conceal their hard Thoughts of God. But what is Heaven and Happiness to those by Decrees excluded ? But as Election is the Cause of the Salvation of the Elect ; so Faith and good Works are the Conditions, which Grace hath made to all Men, none excepted.

The Adversaries have Reason to be asham'd of their Principles ; for without Omnipotency has the Annex of Infinite Goodness, it is not the Character of God ; for a Power to do Evil only is found in Hell, and makes God and Religion odious, as if God by an unconditional Decree, deprived Man of a Power to believe, yet enjoins him to believe. Bishop *Davenant* saith, " That Absolute Non Election is not Cruelty, but only a Purpose of not bestowing effectual Grace ; That far from giving Assistance, God denies his Creature effectual Grace, to perform what he hath call'd him unto.

*Adam's* Sin affected his Nature, but did not make the Individual a Sinner, otherwise than by Imputation ; To answer which Defect, the Second *Adam* stipulated, That by Imputation his Righteousness should shelter Man, that all his Posterity should be placed under a Possibility of being Happy.

Thus



Thus as all are made Offenders by *Adam*, so all are by Christ plac'd under a Possibility of being Happy : As all are included Offenders in the First *Adam*, so all are comprehended in the Pardon by the Second. Our Lord suffer'd for Human Nature, as being tainted by *Adam's* Death ; that living up to the proposed Conditions, all might find Mercy through and by him.

If Jesus Christ dyed not for All, then his Word is not true : All *Adam's* Posterity were equally under the same Circumstances, as Offenders ; so by Imputation Guilty : Justice requires an equal Retribution ; for as all were obnoxious to the Curse, being equally affected with the Contagion, so all are under the Terms of Grace ; and are either on Conditional Terms intitled to Mercy, or on the score of positive Election.

If Man's Sin were necessary and unavoidable, God would not have bid Man to strive, to compass what was not in his Power to effect.

But God having other Conceptions of what Man was capable of, did therefore charge the People by his Apostles, for having *resisted the Holy Ghost*, that they were *stiff-necked* and *uncircumcis'd in Heart* ; and that they resembled their Fathers ; which implies, that they had a Power to resist the Holy Ghost, and to Act as Stiff-neck'd Rebels ; which, had they been influenc'd by Decrees, and an overruling Fate, to act all the Evil they committed ; and that they sinned because they must sin, and be miserable for Sin ; the Holy Spirit would not have used these Expressions ; neither would our Lord have said, *I would have gather'd those that resisted, but they would not be gather'd.*

But I pray why tell Men of Dangers to be avoided, and Happiness to be obtain'd, when they say, it is not in Man's Power to prevent the one, or obtain the other ? Would God have surrounded Man with so many Difficulties, but to bring him to his Wits ? God would not have pleaded with us, nor shew'd us the Danger of miscarrying, if Man had not a Power to Act Rationally and freely : All Incitements to Good, and Dehortations from Evil, imply Man may obtain the one, and prevent the other, and that Evil and Good are so many possible Occurrences, that may or may not be ; which utterly subverts the Doctrine of Decrees.

It is better to have no God, than a God that delights in the Misery of his Creatures ; that saves only a few, but decrees to permit the rest to be Objects of Misery.

But God would have All his Creatures Good and Merciful, and recommends Mercy to their Practice ; not only to each other of his own Species, but also God will have Man exercise Mercy to all his Fellow-Creatures, tho' of the lowest Order ; *the merciful Man is mer-*



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*ciful to his Beast*; tho' we have given us an Empire over their Bodies and Lives, yet we have no Authority to be Cruel and Unmerciful; their Skins, and their Wool, are given to cloath us, and their Flesh to feed us: Thus while living they Plow our Ground, and carry our Burdens; but we have no warrant to torment them, nor for our Pleasure be cruel to them; we have no Authority to kill them, but for our Use.

But our Aspersers reason from a Disparity between God and Man, as infinitely greater than what is betwixt Man and Beast, so may give his Heaven to whom he pleases, and for his Pleasure torment the rest; and as a Proprietor, may justly dispose of his own. 'Tis granted, God may make Vessels of Honour and Dishonour, that is, Men of High and Low Degree; raise some to the Throne, debase others to the Dunghill; but Cruelty is not in God, *he cannot do the Thing that Evil is*; shall God recommend Mercy and not be Merciful?

I will sooner believe the Misery of Men and Angels will terminate in Mercy, than that God for his Pleasure reserves the greatest number of Men, to torment them for ever; it is better to have no Being, than a Being in Misery.

But to say, as *Calvin* says, "The Reprobates were for that End made, to be Sons of Perdition; that they had their Being for this double Evil, (*viz.*) to sin and to be tormented for Sin; to which End Grace is withdrawn from them, and by secret workings in their Heart, they are induced to Act sinfully; *Calvin's Institut. Chap. 17. Sect. 17.* God by secret and powerful Workings brings sinful Actions to pass, and that God order'd the Sinners Deliberation; that he stirs up their Wills, conforms their Purposes, by the Minister of his Anger, *Satan*, that he might destroy them, because God intended their hardning." This is to make God Will the Being of Sin, by Decreeing Sin, which is more than to tempt to Sin; *Satan* only incites to Evil, but these make God will and necessitate Sin: Thus Damnation is not made the Effect of Sin, but of Reprobation.

Some are displeased and say, Tho' there be of the Synod of *Dort*, that have used hard Expressions, yet the Assembly of Divines have not run Things so high.

If this Discourse concerns them not, then why are they Angry? However, this they must own, That they of the *underWay* do averr, That God Decreed to permit Sin, and that Man shall be Damn'd for the Sins he was Decreed by Permission to commit; and that this Constitution was Establish'd before the Sinner was in Being.



It is worthy inquiring, whether it is more consisting with God, his Justice, Mercy, and Goodness, That Sin be the meritorious Cause of God's dealing with Mankind as Reprobates, than that his Misery is owing to God's Arbitrary Will and Pleasure.

If Reprobation be a passing-by, then there is no room for admitting a propos'd Conditional Election, to encourage the living-up to the Terms of Grace.

It is granted, that there is this difference, betwixt the *upper* and the *lower Way*, the former makes Reprobation depend on the absolute Will of God ; the latter will have Reprobation depend on the foreseen Differences of Men's Actions ; yet both agree, That none but the few Elect'd can be saved, and that all the rest are Children without Hope, whose Eternal Misery was determin'd before they Existed, and that by Decree they were permitted they should sin, and perish for Sin.

But God made Man a free Agent ; so that if he miscarry, it is from his own Choice ; not that God laid an Embargo on his Liberty ; not from Decrees, or Over-ruling Fate, but thro' his Personal Default ; For he might have been saved, but would not hearken to the many reiterated Calls of Grace.

Let us not despise the Goodness of God, that would lead us to Repentance, lest we *heap up to our selves Wrath against the Day of Wrath*. But Aspersers make the Gift of God of no other use to Reprobates, than to augment their Torment : Thus Man is made to have an Outward Call, and Means given him, but all in order to be a greater Aggravation of his Misery : Thus Christ is given only to promote the Salvation of the Elect ; but as to the Reprobates, he is to them a Snare, to delude, that they might perish, for Salvation was never intended 'em, they being fore-ordain'd for Destruction.

These make God call his Creatures to believe and repent, yet at the same time tell us, That God Wills not that they shall do either : Thus all Offers of Grace are to them unprofitable and pernicious. For hereby the Creature is depriv'd of all Hopes that lead to a Holy Life ; who can hope and depend on God, and not be asham'd ? Can God be the Health and Strength of those who look on him as an Enemy, for having made and determin'd 'em for the Evil Day ? Who can love a God that predestinates to an unavoidable Evil, and that by Ordination gave a Law he knew the Agent neither would nor could keep ? Grace is of no use to the Reprobated Lump ; for as Hope carried the Elect in all Ages, through all Difficulties, and that by it the greatest Things have been effected ; so Reprobates have no room for Hope ; for God, for his Pleasure, hath decreed their Misery for ever.

The



The Creature may fear God as a Creator, a Master, a Tyrant ; but not from a Principle of Love : Man may fear an unavoidable Evil threatned, but can never hope for an unattainable Good ; the compassing which, being, by Decrees morally impossible, and the Creatures Misery necessary and unalterable.

This detestable Doctrine discourages the Creature, puts a Damp to all Endeavours to Piety ; for God is unchangeable, not to be resisted ; and having Decreed Man's State of Misery, his Will is unalterable ; it is in vain to Act contrary to God's Will ; it is in vain to pray, and cry with strong Cryes for Heaven, and Happiness, for Mercy and Pardon are unattainable Things ; the Creature is set upon fruitless Labours : Thus if the Minister tells thee, that thou shouldst repent that thou might'st live, and that God *calls all*, and by consequence Thee, to come unto him ; it is all a Lye ; for in their Sense, God calls not All, nor will save All, nor none but the Elect : But least the People should be frighted from the Church, they offer Grace to All, for say they, " Who knows who are Elect ? " Let All do their Endeavours ; we discharge our Duty in calling All, God knows his own.

But as many as were Offenders in *Adam*, are under a possibility of being Happy in Christ : Can God and Christ say more, than to assure thee, That if thou believest thou shalt be sav'd, and hath given his Promise, to encourage thee to use thy Endeavours, that thou shalt have his Assistance ?

The Shepherds were told by the Angels, that they brought glad Tydings to All People, they made no Exceptions ; the End of the Ministry is to give Assurance to All, that they are under a Possibility of being saved, even all the rejected Lump ; Elect, as well as Probationers, All shall be punish'd or rewarded according to their Merit or Demerit ; there is no Mercy or Pardon but on Gospel-Terms : God never said, that he so loved the World, that whoever did the enjoyn'd Impossibilities should be sav'd ; the doing Impossibilities comes not under the Terms of Grace.

Besides, Punishment implies a Fault, and that the Agent had a Power to do better ; Exhortations are Mediums to prevent threatned Evils, and not to prevent Impossibilities ; Threatnings and Promises have a natural tendency to prevent the Sinners miscarrying, and to steer him in the right Way : They are Contrivances of Grace.

It is preposterous to dehort from what is the Agent's Fate ; Why therefore do they declare War against Sin, and the Sinner, since they say God hath determined both ?

As to the Word *World*, and *whole World*, *All Men* and *Every Man*, they are universal Expressions, which when made use of without



out Restrictions, signifie all the Species of Mankind, Elect and Non-Elect; in a strict Sense, God's chosen One's are not called the World, they are said to be not of the World, the World is said to lye in Darkness.

Our Aspersers tell us, that All in God's Eye are Sinners, either determined to be such, or imputed such; that God will not have All saved; his secret Will being, that none but the Elect shall find Mercy and Heaven, whose Conversion is wrought by the Inward Calls of Grace.

Those who are Strangers to these Spiritual Workings, may cry out, That the outward Call is no Comfort or Advantage to them, so may question their being Elect; for they have heard, that many that never offended, were from the Womb sent to Hell for their Fathers Sin; and how shall they escape and expect to be Favourites of Heaven, and be of the Number of the few Elect?

Consider, O Man, tho' thou art poor and naked, and wantest Merit, yet thou ought'st not to be hopeless, for in Christ is all thou can'st desire! He was sent for that End; He calls thee, go to Him, tell Him thy Wants, and Grievs, and Fears: He will shew thee Mercy; claim His Promise: He is faithful, and delights in Mercy, try him; plead his Word; none ever miscarried that put their Trust in Him.

God wills the Salvation of All, therefore as thou art a Man or Woman, thou hast a Title to the Encouragement; altho' unknown to thee thou may'st be one of the Elect One's severed from the Lump, and thy Happiness may be secured; if not, yet thou art a Probationer, a Child of Hope; tho' a Rebel, the Son of a Rebel, and hast grieved and resisted the Spirit, and many ways offended; yet despair not, for under that Title thou hast a Right to go to God. Christ would not be Just to let any Perish that put their Trust in him; let Aspersers say what they will, God cannot be Cruel or Unmerciful to the Creature he hath made; God Reprobates none but those that make themselves such by their final Impenitency.

The Spirit of God is daily at Work to excite to Good, but Rebels will be perverse.

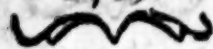
It is observable, that the Covenant made to the Elect, is not a separate State from that granted to Probationers, but an additional Privilege. God's Will was the Cause of Election, and of all Means by Christ; God is the Father, and the first moving Cause of Love and Mercy to Man; he gave Talents, and expects Improvements; the Creature's Obedience exalts GRACE, not self.

If Adam was by Decrees appointed to the eating the forbidden Fruit, he had a better Plea than to tell God, That *the Woman he gave him*.



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*him deceived him* ; and would rather have said, Lord, what we have done is no more than what was the Effect of thy Decreed Appointment.

Our Aspersers tell us, " That God may make his Will and his Reason, Motives to appoint Man's Destiny, being both equally actuated from the same Principle.

*Adam* did not sin, till a Determination was made in his Favour and Posterity, the whole being in God as a future Possible : Thus the Work of Grace was a Project in Intention, depending on Man's standing or falling ; it is apparent from the Nature of the thing, that there is a Reference depending on future foreseen Acts, as so many Possibles.

Hereby Grace is magnify'd, in that Man being found a Sinner, wallowing in his Blood, and polluted, that he took him thence, and plac'd him in a retrievable State from the Misery he was involv'd in, by having Recourse to a Redeemer, who was intended such in his favour before he had a Being, which Gracious Provision was not made known to him till after his Fall, thereby to raise his then drooping Spirits and distracted Mind, and to encourage his hopes, that he and his Posterity should not despair, being made Objects of Mercy ; God gave them a Promise, that *the Woman's Seed should break the Serpent's Head*.

Thus tho' by *Adam's* Fall, his Nature was infected, yet his Posterity could not be hateful or hated, being not then as yet in Being : Thus by virtue of this early Promise, all *Adam's* Sons are intitled to Mercy, and thereby made Objects of Grace and Pardon.

But to determine Man's Fall, and afterwards to appoint Christ the Remedy, is making Provision for an Evil determined to be : But Man hath all Reason to have honourable Thoughts of God, in whom are all Perfections, capable to excite Love and Thankfulness, not only with respect to God, as he is the Object of Infinite Perfections, but to animate us to vindicate God's Goodness to Man, and to stir up all within us, to plead his Cause against the Powers of Darkness : Is there not Reason for it, since Men and Devils, under the Colour of exalting Grace to lost Man, sully, blacken, and deface his Attributes of Mercy and Goodness ? What soure Reflections doth that Party give of this God, of Love and Mercy, who by their Distinctions make up a heap of unintelligible Rubbish, sufficient to confound and distract the honest and well-meaning Reader ? such is their Doctrine of Decrees and Reprobation, their scandalous Reflections on God are so odious and abominable, and offensive to tender Years, and so detestible, that even themselves are asham'd to own their Assertions in their naked Dress.

For who but the Devil by these Aspersers dare tell the World, that the greatest Part of Mankind were of old created for Destruction, and that Men perish, because they were Determined to perish ?

*We shall speak further to this, in Our next.*



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ESSAY on DUELLING.

*Continued from Our former.*

**I**N our Last, we gave you an *Essay*, touching the Unreasonableness of *Duelling*; and shew'd you the many great Inconveniences attending it, together with the Guilt and Malignity of that most Diabolical and Unchristian Act; and divided the Chief Occasions inducing thereunto, into two Particulars, *Viz. Excessive Drinking, and Gaming*. To the *First* we have already spoken; The *Second* is as follows:

The *Second* of *Duelling* is *Gaming*; because Diversions of this Nature, having in them so much of Chance and Surprize, do generally too much raise the Passions of Men. There is hardly any Person who sets himself down to these Pastimes, but that some Witchery or other transports him so beside his first Resolutions, that he has quite lost all Command of himself; forasmuch as, either by the too great Attention of his Mind, he forgets himself, or the Anger stirred up by his Misfortunes, and the Indignation to go off baffled, suffer him not to think of any thing but Revenge and Reparation of his Losses. *Patroclus* kill'd his Friend, the Son of *Amphidamus*, in his Rage and sudden Fury, arising upon a Cross Game at Tables. History relates many more considerable ruinous Effects of it; and indeed, tho' Custom makes it common, and hath given it the smooth Appellation of a Play, yet the many anxious Fears, and uneasy Commotions, which usually attend it, evince the great Impropriety of the Title, and would more reasonably have given it a Name of the direct contrary Importance, having more of the Devil in it than Men are ordinarily aware of, making them rave, swear, lye, curse, and blaspheme, as if the Devil indeed was among them, or the Men were transform'd into infernal Spirits; and then Reason being thus laid aside, the Spirits are set on Fire by the Violence of their own Motion, and *Phaeton*-like drive on furiously, and inconsistently; Challenging, Fighting, and many times Murder being the Consequent. No Considerations of God, or a World to come, can interpose; no Checks of Conscience are hearken'd to. Whatsoever comes on't Passion must be obey'd, Fury must have its full swing, be the Danger or Consequence what



it will. Hereby we see how it comes to pass, that Men are so outrageous, making them betray those Follies, which every wise Man seeks to conceal, and becoming the Executioners of their nearest Friends. If the Great Men of the Age, would find an honest and noble Employment, or would be delicate in the Choice of their Friends, and Company, and would be severe in taking Account of themselves, and of their Time, would live as becomes Persons, Wise, and Innocent; they would soon perceive themselves to be removed far from Injuries, and yet farther from Trouble, when such Levities of Mischance or Folly should intervene. For *Plautus* says, *Qui pauca requirunt, non multis excidunt*; *They who desire but few Things, can be cross'd but in a few.*

Upon the Premises it is very reasonable, that every Man should in his Lucid Intervals, apply himself most effectually to the Means of Recovery; 'tis not the Custom of Physicians to administer Remedies in a Paroxysm, because Nature is then perverted, and out of order to comply with the helps offered to it. And it were madness little inferiour to that of these Lunatics we speak of, to deal with them in the Heat and Rage of their Passion; As to reprove a Man when he is Drunk, or to preach Meekness to a Man in a Fury; but when the fit is over, and the Patient in a sedate Temper, apprehensive of former Follies, then is the Time for Application. To which Purpose I shall urge these following Considerations:

1. As for *Glory* and *Fame*, these are not usually the Attendants of Sin, but of some kind of Vertues; the Portion of Sin is Shame and Infamy; one Man boasts he can Drink down whom he pleases; another glories in this, that he will lay down his Life upon the least Provocation; but shall we think that Man is Conscious to himself of any worth, that will stake his Life down for every Trifle? Is he worthy of his Life that despises it? Is he either wise, or just, that will cast away that in a Frolick, or a Rage, which is owing to the Service of his Prince, or Country? And besides, these great Hectors are often surrounded with Dangers, and Mischiefs, and frequently engag'd in Quarrels and Frays: And what *Solomon* says of the Drunkard, is as truly applicable to him; *Who hath Wo, who hath Sorrow, who hath Contention, who hath Babling, who hath Wounds without Cause, who hath Redness of Eyes?* He who is impatient of every Abuse, he who retaliates every Injury with another. Every Man knows that Health is best preserved by Calmness, and Evenness of Mind; that Men's Interest is best secured by Gentleness, and an obliging Temper; their Safety by Cession and Placableness; that Reason is highest when Rage is down; that Affairs are best carried on by the most sedate Prosecution, insomuch that all Men count that Person betrays the most  
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egregious Folly, whom they observe to be Violent, and repute those Persons Mad, whom they see huff and swagger ; besides, Passion disguises a Man, making him run into all manner of Mischiefs at the present, *and at the last it bites like a Serpent, and stingeth like an Adder.* The lamentable Effects of which being so many, it is a hard Matter to enumerate them ; but Patience and Humility, will recommend us to the Love and Esteem of all Wise and Vertuous Persons, since nothing is a more undoubted Argument of a great and generous Soul, of one who has gotten the Mastery over his unruly Passions and Appetites, and is able to govern himself ; therefore it was well answer'd of an old Courtier, that was ask'd, how he kept so long in Favour, *Why, (says he) by receiving Injuries, and crying your Humble Servant for them.* It is the Part of a great Mind to despise Injuries, and it is one kind of Revenge, to neglect such a Man as not worth it : For it makes the first Aggressor too considerable.

2. *Revenge* is condemn'd by the very Law of Nature, which we learn best from Heathen-Philosophers, who had no Revelation to direct them. *Aristotle* and *Cicero*, indeed make it Just and Lawful to Revenge an Injury ; but the *Platonists* generally, who had a greater insight into the Nature of Morality, and brought better Minds to the study of it, do look upon it as a Thing unworthy of a Prudent Man, and they call it falling into the same Distemper that he is sick of, who doth the Injury. The *Pythagoreans* were of the same Mind, and look'd upon him that return'd the Injury, as the worse Man of the two ; if a Child in the Arms of its Mother, should strike her, and call her Names, that goes for nothing with us, because the Child knows no better ; and therefore he that is Wise, will behave himself to such, as toward a Child, for they are but Children too, tho' they have Grey Hairs. *Seneca* tells us, " They are indeed of a larger Size, " and their Errors are grown up with them ; they live without " Rule, they covet without Choice ; they are timorous and unsteady, " and if at any time they happen to be quiet, 'tis more out of Fear " than Reason ; " and besides, what Matter is it, if I be contemptible to others, if I be not so to my self ? If I can look inward and find all serene, what need I disquiet my self, at the Contumelies, Slanders, and Ill Words of a Clamorous Man ; it ought to seem no more than an idle Dream, that it is no sooner past than forgotten ? Things are only ill, that are ill taken ; and 'tis not for a Man of Worth to think himself better or worse, for the Opinion of others. Above all, *Revenge* is contrary to the Nature of God, who is a God of Peace ; to the Temper of the Blessed Jesus, who was an Example of Meekness and Patience ; one of his last Words upon the Cross, was



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~~~~~ a Prayer for his Murtherers, *Father forgive them, &c.* he offered up his Blood to God on the behalf of them that shed it: Thus to forgive and to pass by Offences, will be an evidence of a Christian Frame and Temper; when the Grace of God calms those outrageous and tumultuous Passions, which at any time we find raging in our Breast, moulding our Spirits into sweetness and gentleness, freeing us all from malicious Desires of Revenge. For an innocent and a dignify'd Person to bear all this; when he could have look'd all his Enemies into Hell, and have frown'd them into nothing; verily to bear all this without the least discomposure of Spirit, was the highest Triumph of Patience, that ever the World was acquainted with; And why all this, but to leave us an Example that we should follow his Steps?

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**FINIS.**

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